MARCH 1950

THE MISSIONARY
HERALD
AT HOME AND ABROAD

PILGRIM FRONTIER
EDITION

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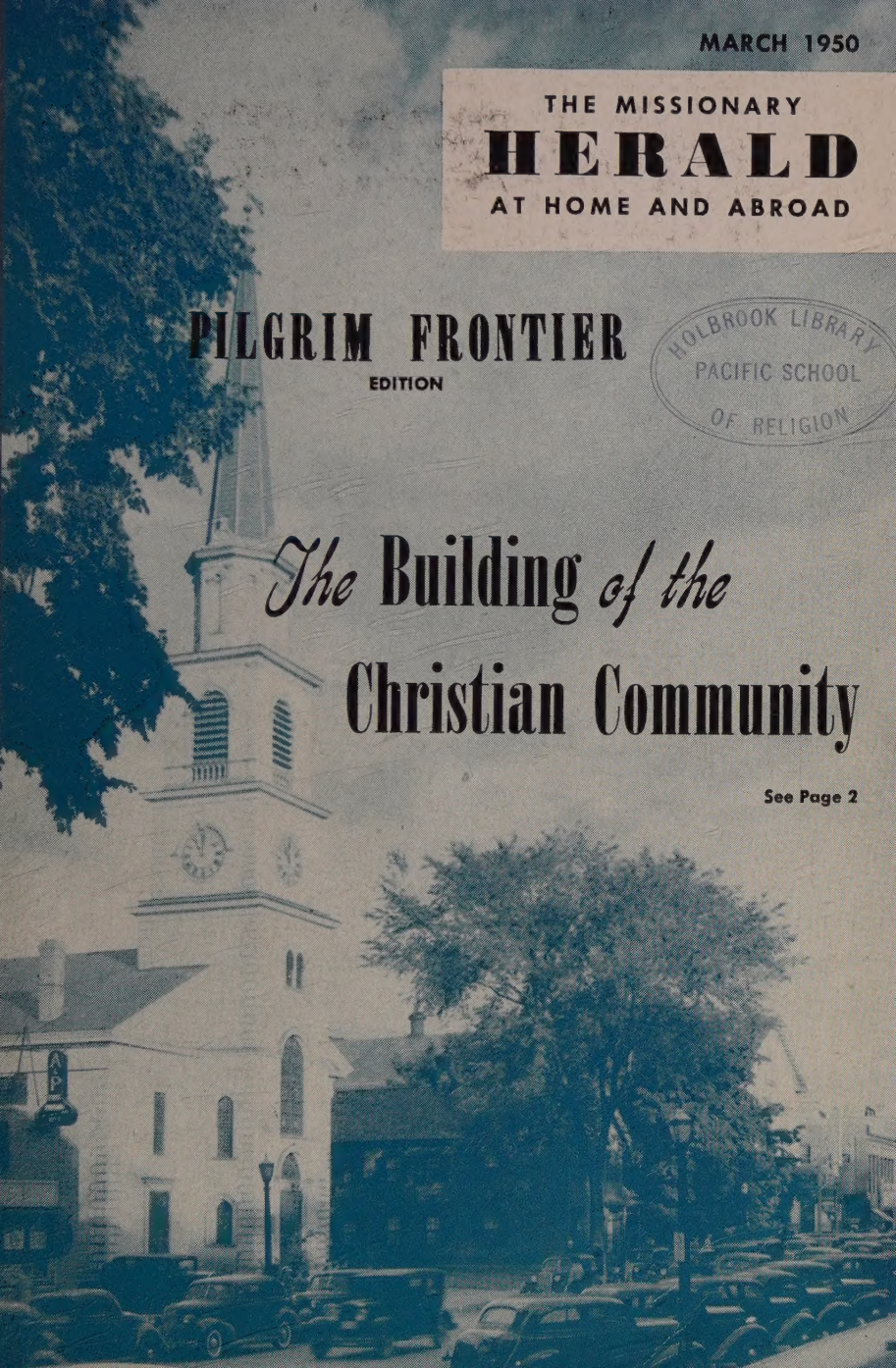
The Building of the Christian Community

See Page 2



A Conditional Gift

TO

THE BOARD OF HOME MISSIONS

provides

FOR YOU:

A generous income during your lifetime, depending on your age at the time of making your gift, e.g., if 45 years, 3.5%; if 55 years, 4.5%; if 65 years, 5.1%; if 75 years, 6.2%; if 80 years, 7%.

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WM. F. FRAZIER, *Treasurer*

The Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y.

NAME_____

ADDRESS_____

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DATE OF BIRTH_____

$8 AND A PRAYER

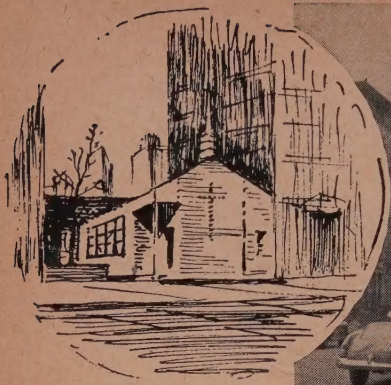
Your gift of $8 will provide food, clothing, housing and medicine for a refugee child for a week. Millions of Arabs are homeless because of the war in Palestine. Our Congregational Christian Service Committee is performing emergency service among the Arab refugees whose forced evacuation from their homes was so tragic a part of the war.

The Children's Emergency Fund of the United Nations, through which all relief to Palestine has been correlated, computes the maintenance cost for each child at $416.50 per year or $8.00 per week.

YOUR SHARE IN ONE GREAT HOUR

Your gift through your church in One Great Hour of Sharing, March 12 — and your prayers — will insure for one of these little ones the necessities of life, both physical and spiritual.

✶



A Church is DESPERATELY needed here!

The eighty year old house of worship of St. Luke's Church was condemned to make way for the housing project in the background. For several years it has worshiped in rented stores. 5,329 people, of whom 2,500 are children, live in the project. St. Luke's is the only church in the area with an educated ministry.

Hundreds of other churches desperately need building assistance. Thousands of children will receive no religious training unless you help! Contribute to our Christian World Mission.

Remember the Board of Home Missions in your will.

Make a Conditional Gift, designated for church building.

The Board of Home Missions
of the Congregational and Christian Churches
CHURCH BUILDING DEPARTMENT
287 Fourth Avenue, New York 10, New York

THE MISSIONARY

HERALD

AT HOME AND ABROAD

VOL. CXLVI, No. 2 MARCH • 1950

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The Building of the Christian Community

There's an important job for you and your church of the Pilgrim faith at Main and Liberty Streets, U. S. A.

ANDREW VANCE McCRACKEN

A major task of the Protestant churches of America is the saving and renewing of our free and democratic way of life.

Spiritual liberty, coupled with democratic unity, is creative and can lead our country — and all nations — into that "new birth of freedom" for which history so breathlessly waits.

As our spiritual forebears helped to stir men's souls with a holy passion for the liberty of the Spirit from which all other freedoms flow, so we in our time may and indeed must recover this same soul-stirring zeal.

All other denominational interests of this moment seem trivial in comparison with this profound concern. Our difficulties of mood and temper, our organizational disagreements, our differences of opinion and faith are surface eddies of our churches' life compared with the deep tide of spiritual conviction that has made Congregationalism for generations not only a spiritual force but also a national asset in the daring attempt to create a society "with liberty and justice for all."

OUR PILGRIM FAITH

Upholding and cultivating freedom of conscience in the worship of God and the service of men; calling for allegiance to principles found in the Scriptures and made plain in right human relations; standing for liberty in fellowship according to the gospel

aw of justice and mercy, our churches of the Pilgrim faith have functioned in the past as a powerful and yet invisible binding force by which the tremendous social, economic and political energies of secular society have been kept in creative relation to the equally powerful basic beliefs contained in our spiritual faith. And they must now be alerted to this life-and-death question: Can our culture, which is still latently Christian, be cleansed and restored?

But let it be remembered that the building of the Christian community begins on Main and Liberty Streets in your — and in my — home town!

Where you and I work, play, worship and vote is the place in which ultimate decisions are made. Many of the tensions that arise to bedevil the social body of the world originate at our own hearthsides. Forces by which are shaped the future of our people and all mankind are generated in your neighborhood and mine!

WINDOWS OR MIRRORS

And the windows out of which we look in the security of our churches and homes are those through which both God's abundance and man's need are to be seen.

All praise, therefore, to those churches and church members of outlook and vision who have not lost sight of the need—and the opportunity. But how tragic that so many windows have been turned into mirrors that merely reflect our own selves — and shut out the view of this human crisis of our time.

And what more striking evidence of this tragedy is to be seen than the current failure to support more generously *Our Christian World Mission?* Although in 1949 our Congregational Christian share in this united Protestant effort was $6,280,126, we fell short of that amount by approximately $2,500,000.

DIVINE AUDACITY NEEDED

How fortunate for you and for me that in other crises in our nation's history the vision of our Congregational Christian forefathers was not obstructed by self-centeredness!

In the period of pioneering in the West, New England Congregationalists left their seaboard meeting-houses and moved out across the prairies. Thus was our tradition carried far and wide, while it was revivified at its roots by a new missionary spirit among those who remained with the older communities.

In the tragic War between the States, Congregationalists, rather than merely inveighing against slavery in safe pulpits and pews at home, organized the American Missionary Association and went down into the thick of the struggle to carry the same torch of liberty that our forefathers had brought over in the *Mayflower* more than two centuries before.

And from day to day, our Pilgrim

Teamwork Spells Efficiency

In its business of working to save and renew our Christian culture, our Board of Home Missions and the corresponding agencies of twenty-two other major Protestant denominations have accepted the principle that they must survey the total job together, and that parts of it can be accomplished only by a united approach. Briefly, our Board of Home Missions believes in and practices Christian cooperation.

Our Board of Home Missions is an efficient organization of agencies to implement our spiritual determination. It is equipped with the offensive strategy, the trained personnel and the specific program required to save and renew our Christian culture and way of life.

faith has supplied life blood to Christian action and purpose here in these United States of America.

Today, confronting another crisis, we Congregational Christians must recover that earlier divine audacity and unobstructed outlook that characterized the pioneers of our faith and culture.

Fortunately, in our Board of Home Missions, we have an efficient organization of agencies to implement this spiritual determination, as we confront this task of saving and renewing our Christian culture and way of life.

CENTRAL PURPOSE

Seasoned by trial and matured by experience, this agency of which we think with pride and confidence is equipped with the offensive strategy, the trained personnel and the specific program required by the circumstances of this hour.

What is the Board of Home Missions' program? Although illustrated graphically in the accompanying pictograph, let us repeat briefly at this point that *its central purpose is the building of the Christian community here in the United States through:*

1. The strengthening of church life on our "urban frontiers," and the organizing and nurturing of new churches; 2. The revitalizing of our rural and marginal churches; 3. A ministry to disadvantaged groups with special needs through our community centers, hospitals, clinics, and our Ellis Island program; 4. Cooperation with our State Conferences in special projects requiring the help of the entire family of churches; 5. The development and use of literature and audio-visual materials in an effective public relations program.

6. The recruiting and training of a strong lay and professional leadership, prophetic of fresh life for the churches; 7. Adequate and decent security for our full-time church workers in their retirement; 8. A continuance of our historic ministry of justice and mercy in the struggle of underprivileged and minority peoples; 9. A renewed emphasis upon the teaching office of our churches, greater concern for the religious life on our American campuses, and a more generous support of the colleges for which we are responsible.

THE BUSINESS AT HAND

Reduced to practical terms, the business at hand is to build or to revitalize a truly Christian community, and to constitute it in spiritual and civic freedom. It is urgent business.

So, come! With comprehensive outlook and inner courage, let us forget all secondary issues and get on with the business at hand, singing as we advance:

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

Illustrations by Frederick Jahnell.

How You Can Help

1. Remember *Our Christian World Mission* in your prayers, and study the specific needs outlined above. The Board of Home Missions shares in *Our Christian World Mission.*

2. Make a personal and special gift to the Board of Home Missions — today — by sending a check to William F. Frazier, Treasurer, 287 Fourth Ave., New York 10, N. Y.

3. Contribute generously to the benevolence budget of your local church. The Board of Home Missions shares in your Every Member Canvass benevolence pledge.

SOIL SOYBEANS SOULS

JOHN J. KESSLER

One illustration of how our Board of Home Missions helps to build the Christian community.

"I line up with those people who think that a little more Christianity, plus some community planning, will make Swamp East Missouri — and the U.S. — a better place . . . "

That's what I wrote in the November, 1946, issue of *The Missionary Herald* as the Delmo Project was getting under way, and today I am more convinced of its truth than ever.

BOARD COOPERATION

And Delmo is a striking illustration of how the Board of Home Missions of our Congregational Christian churches, working in this particular situation with our Missouri State Conference, cooperates with other denominations to cheer and aid and strengthen fellow Americans on the high road to mastery of their own problems.

This sense of personal and community achievement, born of facing and solving problems, is a most precious human experience. It encourages self-reliance, self-determination, and self-control. And you can see this process in operation at Delmo.

But first a little background. In the southeast corner of the sovereign state of Missouri are 3,000 square miles of level land, rich in soil but unreliable, until recently, for crops. The country is so flat — and the

Delmo is a unique housing project. It is not government, state nor municipally controlled but is run by a non-profit group of men and women cooperating for the benefit of the whole group. Here Negro and white, working together, demonstrate that there is strength in unity.

Could you have expected them to take pride in their home? Delmo replaced this way of life by making it possible for residents to buy and maintain their own homes on reasonable terms.

drainage so inadequate — that is why it is called Swamp East Missouri.

Depending upon an uncertain cotton crop was no way to live — securely and abundantly! All through the years the poor became poorer and a few of the more privileged got more and more of the land when the farms were foreclosed. Thus there developed a people who owned no land but who were forced to work for a share of the crop they plowed and planted and reaped. These people were called sharecroppers, but their share was small in terms of human security.

About the year 1939, the number of sharecroppers in Swamp East Missouri became so large that eviction notices were given to approximately 1,700 families. "We have too many sharecroppers. We don't need so many of these 'dregs' and 'culls.'"

DRAMATIC STORY

A situation similar to this was pictured in *Grapes of Wrath*. It was a dramatic story, and we all felt sorry for the Joad family as we followed them to California. And then we forgot about them. They were fictional!

But the 1,700 families who were evicted in Missouri were not fictional. For the most part they did not want to leave their homes and kin, and

they staged a sit-down strike by the side of the road, in mid-winter, with their children and their furniture.

The story made the papers. Church folk got busy. The Federal Housing Administration built homes for these people. About 600 homes were built in nine communities of the five counties comprising Swamp East Missouri. The sharecroppers moved into their new homes, renting them for a small monthly fee from Uncle Sam.

BECOME HOME OWNERS

And then in 1943 Congress passed an act directing the Farm Security Corporation to liquidate all its rehabilitation projects. Two years later the planters tried to buy up the houses of the Swamp East Missouri sharecroppers, but the latter raised some $50,000, with the help of the churches and some individuals. The tenants became home owners.

That's the background of the Delmo Housing Project. In 1945, our Board of Home Missions, devoted to the building of the Christian community,

Delmo residents represent many states — Tennessee, Kentucky, Alabama, Arkansas, Texas.

moved a young minister — and his family — into one of the Delmo homes to help develop the commun-

Above, prize winning house with garden is typical of those in which people of Delmo now live.

Mrs. Owen Whitfield, wife of Negro leader.

ity buildings into places for worship, for play, for study — and to minister to the people of Delmo in the name of Christ. Before long, another young worker was sent by the Board of Home Missions to share in serving these people of Swamp East Missouri.

Enough has been said here to indicate that Delmo is a unique housing project. It is not controlled by government—neither federal nor municipal. Private citizens are giving time and money to help these communities find themselves. Besides the business administration that takes care of sales, collection of installments, upkeep and all other financial matters, the project now has a community coordinator. And here again is where the Board of Home Missions of our Congregational Christian churches enters the picture. For the expenses of Newell Steward, the community coordinator, are being paid in part by our Board of Home Missions.

I drove to Delmo recently with the Reverend Mr. Wilder W. Towle, Superintendent of our Missouri State Conference. We were accompanied by Dr. Homer Bishop, Assistant Professor of Social Work at Washington University; Miss Dorothy Hetlage Secretary of the Corporation; and Bishop William Scarlett of the Episcopal Diocese of Eastern Missouri.

ANNUAL MEETING

The occasion for the visit was the Annual Meeting of the Delmo Housing Corporation which was held at the neighborhood house in the Negro community of North Lilbourn. Three of the nine Delmo projects are Negro settlements and six are white.

About one hundred persons were present at the meeting. They were members of the Corporation, friends from St. Louis, and representatives from most of the nine projects. The meeting was preceded by a luncheon prepared and served by the women of the North Lilbourn project. Reports were read from the different project activities, and it was interesting to learn that the homes are about half paid for. Titles to all of them will be in the hands of the owners within a very few years.

What has happened to make for better community living among these people?

BETTER PLACE TO LIVE

Keep in mind that the Delmo residents were from widely scattered backgrounds. Among them are formerly unsettled folk from Tennessee, Kentucky, Alabama, Arkansas, and Texas. The majority have had no opportunity to rise above the economic status of sharecroppers, farm hands or migrant labor. Yet, they are independent, individualized Americans.

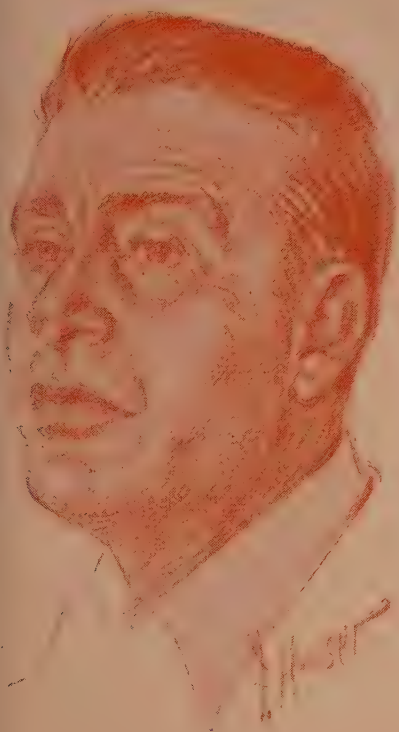
They have enjoyed, however, few of the privileges that supposedly belong to American citizens. But the Delmo Project has made it possible

for them to buy homes at the most reasonable terms and to establish themselves in a way of life which offers new opportunities.

The communities, as a whole, have done a good job of social organization. There was no color line — no discrimination or segregation — at the meetings we attended. These people are beginning to realize the value of cooperation. They are learning to work together for the good of all.

The houses are being repainted by the people who live in them — with clean-looking white paint made from the processed oil of soybeans grown in the region. Missouri stands fifth in soybean production in the entire country, and half the soybeans grown in Missouri are now grown in this southeast area. By next September, all homes will have been repainted.

Eighty-year-old member of Negro community.



Newell Steward is the coordinator at Delmo. He and his wife give Delmo their full time.

DEFINITE PROGRESS

When I wrote about Delmo in 1946, the project was just getting started. It is now possible to see definite progress. Six of the communities, for example, have organized Thrift Shops where products made by the women are offered for sale. These shops also deal in articles of clothing which the women of the Congregational Christian and other churches have sent to Delmo from various parts of the United States. Income from these shops goes to the improvement of the whole community. They are not operated for individual profit.

We saw two of the shops in operation. They had been decorated with flowers in honor of the annual meet-

Six of the communities have organized Thrift Shops where the work of the women is offered for sale, together with supplies contributed by women of Congregational and other churches.

ing. Women's garments were hanging from the racks. There were tables filled with canned fruits. Some "crazy quilts" of extraordinary pattern were also on sale.

"DELMO DOINGS"

For other proofs of progress in the Delmo communities, turn to some of the activities reported monthly in *Delmo Doings,* a mimeographed paper published under the direction of the community coordinator, Mr. Steward. In an issue at hand, mention is made of the Credit Unions, a Garden Contest, a Prize Essay Contest for high school students on "Creating a Better Community," a Men's Improvement Club, etc. There is always something happening in the Delmo communities — for the welfare of the people.

"I was much impressed with the way these people are learning how to work together," stated Dr. Katherine Radke, Associate Professor of Social Work at St. Louis University and one of the visitors with us at this annual meeting. "This is a unique experiment in democracy in action. This pattern of housing organization which is not operated by federal, state nor municipal authority, but by private citizens who are working together without profit for the benefit of the whole group has great possibilities. Delmo is showing that it works."

Dr. Homer Bishop, Assistant Professor of Social Work at Washington

One of Delmo's attractive girls.

University, a specialist in group work and a member of the Delmo Board, said of the project: "It is a great example of group work organization. It is already showing results."

TOWARD BETTER LIVING

The Reverend Mr. Towle, the Superintendent of our Missouri State Conference, declares: "Congregational Christians have reason to be proud of their part in the Delmo Project. It is one of our special concerns in Missouri, along with Iberia College. The Stewards are doing a magnificent job in helping the people of Delmo forward toward better living."

The Delmo Project is one of many illustrations of the way in which our Board of Home Missions, working in this case with and through the Missouri State Conference, is striving to help save and renew our free and democratic way of life.

Mr. Kessler, a layman who has been vitally interested in the Delmo Project, is Chairman of the Human Rights Committee of the Missouri Association for Social Welfare, the St. Louis Division.

The sketches used in this article are by Fred Heuser, an artist who spent much time overseas making sketches for the armed forces. We are deeply indebted to Mr. Heuser for these special illustrations.

Community house and playground in Lilbourne.

National Congress on HOME MISSIONS

George Dugan

Protestant Home Mission Leaders Chart Joint Program

A series of recommendations, designed to reshape the future course of the Protestant missionary enterprise in this country, was unanimously adopted at Columbus, Ohio, at the closing session of the recent National Congress on Home Missions.

Frankly acknowledging that American Protestantism has been derelict in practicing the basic principles of the Christian religion, the Congress mapped out a program of specific goals encompassing every area of church activity.

The four-day gathering marked the first time in twenty years that Protestant home mission leaders have assembled to make a comprehensive review of missionary activity for the purpose of charting a joint program of action.

THE CHURCHES' SINS

In confessing the churches' "sins of omission and commission," the congress declared:

"We are constrained in deep humility to confess that as individuals and as churches we have fallen far short of the teachings of our Lord.

"We have often succumbed to the secular spirit of the age and to divisions, classes, parties and distinctions that are foreign to the purposes of Jesus Christ and the example of the early church.

"We humbly confess our sins in this matter and record our determination to build an unbreakable fellowship of men and women founded on a common faith in God and our Lord Jesus Christ."

In the area of racial tensions, the congress recommended that "no person be denied membership or fellowship or the right to bear office in the church because of race, color, sex, nationality, or cultural backgrounds."

CHRISTIAN FELLOWSHIP

Aimed at all segregated churches, whether they be in the North or South, the recommendation went on to propose that "as an immediate and practical means to achieve an inclusive church membership, we urge Christians to seek fellowship across racial and cultural lines, and that they seek to establish and participate in community-wide groups devoted to this purpose."

CHURCH COLLEGES

It was also proposed that church-related colleges and theological seminaries offer their facilities to all qualified students without restriction as to racial or cultural backgrounds.

The delegates urged the "speedy adoption" of the Federal Fair Employment Practice Act and authorized the congress to send a telegram to Speaker Sam Rayburn of the House

The National Congress on Home Missions met in Columbus, Ohio, to make a comprehensive review of missionary activity and to chart a joint program of action. *Above, left to right,* are Mark A. Dawber, Don Pielstick, Ralph W. Sockman, Truman B. Douglass and Hermann Morse.

of Representatives requesting that the bill be brought to a vote.

Each delegate was asked to send a postcard to Mr. Rayburn expressing this view.

An amendment urging all citizens to study the act and to report their "honest convictions" to their representatives in Congress was approved.

SECULARISM

Turning to the conflict between the church and secularism, the delegates agreed that "so long as many churches display more unbrotherly racial attitudes than many trade unions, the church can criticize secularism in general only after deep soul-searching and regeneration."

The congress called upon its constituent denominations to "share all the riches of our American Christian life" with displaced persons now residing in this country and to do "everything in their power to alleviate the misery and tragedy of this broken household of our evangelical faith."

A recommendation that the importation of foreign nationals as agricultural laborers be discontinued was approved with the following note:

"We wish to state clearly that the foregoing is not to be construed as opposition to the reception by the United States of our full share of European displaced persons."

Other recommendations called for:

The extension of minimum wage legislation and old age and survivors' insurance benefits to all farm labor;

The establishment by denominational missionary boards and agencies of a permanent budget category for the support of local interdenominational projects in under-privileged areas;

The meeting of housing needs without regard to color, race, creed, or national origin;

The setting of a definite goal for the "ultimate release" of Indians from Federal wardship;

Provision for the inclusion of Jews in all evangelistic programs undertaken by the churches.

Mr. Dugan is on the staff of the New York Times *and this report is published by courtesy of the* Times.

Illustration by courtsey of Missions Public Relations.

T. K. Thompson Resigns Missions Council Post

Albert D. Stauffacher

Thomas K. Thompson came to the Missions Council as Secretary of Christian Stewardship on November 1, 1945. His promotional achievements in the local church, his deep concern for the principle and practice of stewardship, and his personal qualities for leadership had singled him out as a young man well qualified for this position.

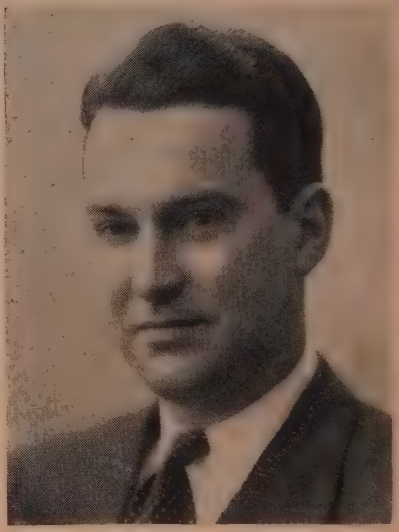
He quickly won his way as a leader in this field. The United Stewardship Council, representing twenty-five denominations, made him the chairman of their Visual Aids Committee and for three years he has carried that responsibility with great credit to himself and to our Fellowship. His imagination and insight are ingrained in many of the best films produced in recent years.

On the Missions Council he has become our authority on the Every Member Canvass as well as on stewardship. He has contributed very largely to the program of Planned Education for the Every Member Canvass and has given himself generously in assisting local churches in their Every Member Canvass.

We shall miss T. K. Thompson very seriously in our counsels and in our work. It is with great reluctance that we let him go. He leaves us on April 1 to become the minister of the new "high potential" Congregational Christian Church in Woodridge, Cranston, Rhode Island.

His own words are the best apologia for this change:

"Every minister who holds a secretarial position feels the inevitable conflict of his love for the local pastorate and his loyalty to the wider, world mission of the local church. Perhaps the solution to this problem is a frequent interchange of secretaries and pastors. I feel that in organizing a new mission church in Rhode Island I shall be continuing my work with the Missions Council, confining my activities to one community."



Thomas K. Thompson

With this philosophy we cannot but agree. Knowing that he will still be one with us in spirit and in labor, we bid him God-speed to his new-chosen field for the expression of his sense of "Christian stewardship, the ordering of one's life so that the gospel of Christ may be shared with all men."

Dr. Stauffacher is the Executive Minister of the Missions Council.

PILGRIM FRONTIER

Edition

Congregational Conference of Southern California and the Southwest

1949 REGISTERS CONFERENCE PROGRESS

As individuals and as churches we cast up a balance at the end of the year and evaluate the past. For the Conference, we are happy to report real progress. The year 1949 began with heavy obligations carried over from preceding years, due partly to church extension projects whose cost had greatly exceeded initial estimates.

In addition to these obligations an opportunity long sought suddenly emerged for the purchase of seventy-five adjoining acres at Pilgrim Pines Camp. To meet the deadline, $8,000 had to be borrowed.

Up to December 1, 1949 receipts from the churches had made possible only small payments on the above obligations. During December, however, the response from the churches was so great that, from the portion normally retained as the Conference share, more than $26,000 was applied on Conference obligations. It was anticipated at the first of 1949 that two years would be needed to meet all accrued debts.

If the splendid cooperation of the churches continues during 1950 (the accepted benevolence goals exceed the giving of these churches for last year) the Conference will be able to amortize remaining obligations and be free to undertake new services.

Very warm commendation is due all those churches which assumed and met their World Christian Mission goals! The encouraging thing is that so many have chosen to venture still further.

"ONE GREAT HOUR OF SHARING"

"One Great Hour of Sharing," a concerted appeal of the major denominations for relief, reconstruction and interchurch aid, will come to a climax with the broadcast on Saturday evening, March 11, and the bringing of gifts to the morning church service on Sunday, March 12.

The 1949 "One Great Hour" broadcast netted three million dollars for overseas relief and reconstruction. It is expected that over 100,000 churches of all denominations in all parts of the country will participate.

Some of our churches will regard this offering on March 12 as an "over-and-above" gift, in addition to their regular benevolence quota, as many did last year. Others will ask that this offering apply on the church's Christian World Mission benevolence goal. Harness the interest and concern of your people by sharing in this united Christian undertaking, "One Great Hour of Sharing"!

SPRING ASSOCIATION SCHEDULE

Feb. 26, San Diego Association at Plymouth Church, San Diego.

Feb. 28, Los Angeles Association at Hollywood Church.

March 2, Kern Association at Bakersfield.

March 3, San Bernardino Association at San Bernardino.

March 5-6, Arizona Association at Phoenix First Church.

The New Mexico-El Paso Association holds no meeting in the spring.

NEW PILGRIM PLACE BUSINESS MANAGER

C. V. Weining, business manager of First Congregational Church, Los Angeles, for the past two and a half years, resigned February 1 to become business manager for Pilgrim Place in Claremont, where retired ministers and missionaries now live. The Rev. John J. Banninga is now vice president in charge of Pilgrim Place relations and Mrs. Geo. R. Wilson is second vice president in charge of ways and means.

IN MEMORIAM

The Rev. Seizo Abe, retired, who had held pastorates among Japanese Americans, passed away on January 6. Services were held at the Union Church on Monday, January 9.

The Rev. James H. Batten, retired, and living in Corona del Mar, passed away in Santa Ana on November 13. The Rev. Perry F. Schrock conducted the services.

The Rev. Herbert C. Ide, who retired after a twenty-five year pastorate at Redlands in 1942, and who had been in failing health for several years, passed away in Claremont on December 26. The Rev. Wm. D. Pratt conducted the services in the Redlands church.

The Rev. James Hamilton Lash, who had served as minister of our Hollywood Church for more than thirty-two years and who had just retired, after seeing the building program carried to completion, himself preaching the dedicatory sermon, slept away on Dec. 17. The Revs. Walter A. Mueller and Walter H. Staves conducted memorial services, with Supt. Nelson C. Dreier giving the address.

The Rev. Earl C. Lindsley, retired, an active member of our Lemon Grove Church, passed away in January after a brief illness. The Rev. Dan Apra was in charge of memorial services.

RECOGNITION SERVICES

The Rev. Geo. A. Schuette was formally recognized as associate minister and director of religious education of First Church, Bakersfield, at a service on Sunday, Nov. 27, with Supt. Nelson C. Dreier as preacher.

The Rev. Chas. I. Mohler was recognized as the minister of the Chino Mexican Congregational Church on Sunday evening, Dec. 18. The Rev. C. E. Crawford, Supt. Spanish-speaking Work, preached the sermon and gave the charge to the church. The Rev. John B. Toomay offered the prayer of recognition. A reception followed the service, Mr. and Mrs. Mohler being presented with many gifts.

Tentative dates for future services are: *Ordination*: Feb. 6, Miss Helen Thomas, Ontario. *Recognition*: March 5, the Rev. Peter A. Lee, associate, Logan Heights Church, San Diego; the Rev. Albert R. H. Miller, Buena Park, date to be announced.

MINISTERIAL CHANGES

Mitchell Bedford, of Bethany, West Virginia, became the minister of the Los Alamitos Church on Feb. 5, and he will pursue seminary work at U. S. C.

O. G. Herbrecht, formerly in our Phoenix Encanto Church and in the Arizona Council of Churches, became minister of the Evangelical and Reformed Church, Junction City, Kan., on February 1.

Mrs. O. G. Herbrecht, an ordained minister, resigned as associate to the Rev. Fred A. Barnhill, Phoenix First Church, on January 26.

Robert G. Clarke, assistant to the Rev. Henry David Gray, South Pasadena, resigned January 8.

Carl M. Gates became pastoral assistant to the Rev. Henry David Gray on January 8.

The Women's Page

A MESSAGE FROM THE PRESIDENT

Again we come to the end of the year for our work, an outstanding year as you will know when you read and hear the reports.

I hope you have planned to send a large delegation to the annual meeting, March 28-29. Our hostess church will be Redlands First and their hospitality will be headed by the president, Mrs. Max Cramer, assisted by the church women of nearby towns, as Redlands has many near and good neighbors.

The program was well under way in January when we knew that Miss Elsie Farris would be home from a three month trip around the world, in the course of which she would have visited many of our foreign mission stations. Miss Farris is an excellent speaker and will have pictures of her trip. Another highlight of the program will be Mrs. Elsa Salazar Lundberg, a teacher in one of our Mexican schools.

The program of work for the past year will be reported and you will pass on plans for the new year. The Board is going to suggest some very ambitious plans to you, and I am sure you will be interested in helping with them.

All departments will have suggestions for your chairmen. Then there will be other speakers, the very fine devotions which always characterize these meetings and, very important, the fellowship with other women throughout the Conference.

So, "Come one — come all."

— Dorothy Keyes Winslow

LOS ANGELES ASSOCIATION

Glendale. At its December meeting the Women's Association was presented with a beautiful painting for the parlor by Mrs. Jessie P. Everts, who is the artist as well as the donor.

La Canada. At the Guild annual Christmas luncheon a special holiday program included devotions, a reading from "This Way to Christmas" by Ruth Sawyer, and special Christmas music. Suitable gifts for the members of Los Amigos Home were brought.

Long Beach Bay Shore women contributed $600 to the church budget, $90.55 to the Women's Gift, and made other gifts to the Robinsons in China, Fessenden Academy and the Council of Church Women, besides carrying on a number of service projects.

The missionary spirit and zeal of the Women's Society of *Long Beach First* are shown by their gifts to World Service, to service in the United States, in their own church, and in Long Beach. The society made gifts of money, food, books or clothing to India, Japan, Mexico, Holland, Wales, and to three Indian tribes; paid $250 on kitchen modernization, made a semiannual contribution of $450 to the Conference "Woman's Gift," besides many other gifts of money or service.

Pacoima women work effectively through two groups, the Olive Circle and the Women's Guild.

SAN BERNARDINO ASSOCIATION

The two women's organizations in the *Perris* church last year paid $500 on the cost of Pilgrim Hall.

SAN DIEGO ASSOCIATION

The *Chula Vista* Women's Union enjoyed a three course Christmas luncheon on December 13. Girl Scout Troop No. 77 served the luncheon and provided the program. The women brought wrapped gifts for boys and girls in the community.

The Women's Guild of *Mission Hills* in San Diego realized $51.95 from a food sale and luncheon and applied same toward furnishing the new ladies' lounge in the church.

MINISTERS' POST-EASTER RETREAT

The dates for the Ministers' Annual Post-Easter Retreat are April 10-13, at Mar Casa Lodge, Balboa Island, beginning with dinner Monday evening and concluding with lunch on Thursday.

Prof. Mervin M. Deems, Professor of the History of Early Christianity and Missions, Chicago Theological Seminary, and the Rev. Fred S. Buschmeyer, Secretary of The Department of the Ministry of The General Council, will each give three lectures.

The cost will be $7.50 for the three days, $2.50 less than in former years, the Conference subsidizing the Retreat so that all ministers may attend.

SPECIAL SPEAKERS IN THE CONFERENCE

Mrs. Samuel W. Keck, wife of the superintendent of South Dakota, and active in The Council of Church Women, will spend the first two weeks in March in our Conference, speaking at the association meetings concerning the new Board of Home Mission program among the Indians. She will speak in local churches as time permits. Write the Conference office.

Mrs. Ramona Salazar de Lundberg, a social worker in our mission in Guadalajara, Mexico, will be the guest speaker of The Women's Fellowship March 28-29, will visit all of our Spanish-speaking churches the first week in April, and will be available for addresses from April 10 to May 8.

A graduate of Pomona College, with a master's degree in social work, she has developed two social centers in Guadalajara. Attractive and a dynamic speaker in fluent English, she will interpret Our Christian World Mission as well as our work in Mexico. Schedule her through the Conference office.

SAN DIEGO ENTERTAINS ANNUAL MEETING

First Church, San Diego, ably assisted by other Congregational churches in San Diego and nearby areas, will play host to the annual meeting of the Conference on May 9 and 10.

This is the high mark of the Conference year and all churches, large or small, are asked to be represented by minister and delegates and as many visitors as can attend.

Speakers will include the Rev. David McKeith, the new executive vice president of The American Board, the Rev. Wm. E. McCormack, of San Francisco First Church, president of The Board of Home Missions, and many other prominent leaders. The program is now being completed and full announcement will be made in these pages. Reserve the date. Point up this program and secure the interest and attendance of many of your people.

DR. PALMER MINISTERS' WEEK LECTURER

Dr. Albert W. Palmer gave four lectures during Ministers' Week at Chicago Theological Seminary in January on "The Preacher as Theologian, Sociologist, Counselor, and Christian." He was formerly president of Chicago Theological Seminary.

Christian Education

INTRODUCING MISS LOIS V. HAMER

Lois V. Hamer

Special emphasis on the work of the Church School in the Congregational Conference of Southern California and the Southwest is being implemented through the addition of a Church School Worker to the Conference staff. Beginning January 1, Miss Lois V. Hamer, formerly of the Oregon Conference, joined the staff to work specifically with the church schools.

Miss Hamer has been working in religious education and youth work in Klamath Falls and Salem, Oregon, and has been a member of the Religious Education Committee of the Congregational Conference of Oregon, serving as chairman of both the Church School Committee and the Junior High Committee. She organized Younger Girls Camps in Oregon and served as director the first two years, also serving on the faculty of Pilgrim Fellowship camps at Camp Adams.

Trained as a public school teacher, she served as high school principal for five years, and also served as director of recreation and dramatics for the Evangelical and Reformed Home for Children in Bensenville, Illinois, for three Summers.

With the adoption of Pilgrim Series as the curriculum in a large majority of the church schools of the Congregational-Christian churches, and with the specific emphasis on leadership training in the use of the materials, many church schools are asking for help in best using the materials, in understanding their own responsibilities in relation to the whole church, and in cooperating with the program of the denomination generally as it concerns their own particular church school.

With these particular needs in mind, and in the belief that all together we may build stronger church schools to serve the needs of the children of our generation and times, Miss Hamer is eager to be of service in individual churches of the Conference through personal visits (preferably of at least a week's duration) at the invitation of the local church. Appointments are made through the Conference office, and the Conference urges the full use of her time by our churches.

PILGRIM FELLOWSHIP ANNUAL MEETING

The Conference Pilgrim Fellowship held its Annual Midwinter Meeting in Claremont December 27-29. Two hundred and fifty young people representing forty-two different churches attended and enjoyed a wonderful three days of fellowship and inspiration. The Claremont Church was generous in its hospitality.

The program was highlighted by addresses by Dr. Charles N. Arbuckle and Dr. Memmimon Cunninggim. A special visitor to the meeting was the Rev. Francisco Araos of Hermosillo, Mexico, who came representing a special mission project in which the Pilgrim Fellowship is interested at the present time.

A meeting at which all of the counsellors and adult leaders were present led to a permanent organization for

(*Continued on page 28*)

THE BENEVOLENCE APPORTIONMENT GIVING OF OUR CHURCHES FOR 1949

Church	*Goal*	*Paid*
Albuquerque First	$ 2000	$2000.00
Albuquerque So. Bdwy.	70	82.25
Alessandro Valley	120	120.00
Alpine	300	314.15
Altadena	1500	1650.00
Arvin	1369	1509.00
Atascadero	750	751.30
Avalon	300	190.97
Bakersfield Chinese	...	...
Bakersfield First	2000	2083.43
Barstow First	2300	2300.00
Barstow Mexican	75	75.00
Bloomington	450	575.87
Brea	500	185.00
Buena Park	1485	1485.00
Burbank	500	500.00
Calimesa	50	50.00
Calipatria	425	425.00
Chino Mexican	50	60.00
Chino Valley	50	50.00
Chula Vista	2000	1948.27
Claremont	11,000	9478.14
Corona Del Mar	400	400.00
Corona First	600	620.00
El Paso Pilgrim	70	70.00
El Paso Trinity	18	18.00
El Paso Valley	700	682.51
Escondido	850	1087.29
Etiwanda	150	150.00
Gallup El Salvador	96	106.00
Gallup First	75-S	25.00
Glen Avon	50	50.00
Glendale First	3700	3710.00
Grants Spanish	10-S	...
Hemet Pilgrim	230	261.85
Highland	600	692.40
Humboldt	25	25.00
Hurley	200	811.50
La Canada	3889	1218.63
Laguna Beach	1156	1156.00
La Jolla	1033	1225.10
La Mesa Central	No Goal	1039.15
Las Vegas	300	321.45
Lawndale	75	35.00
Lemon Grove	1200	1025.13
Long Beach Bay Shore	1500	1009.44
Long Beach, First	6000	9671.04
" Desig. New Work	10,000	10,000.00
Los Alamitos	207	224.78
Los Angeles, Arm. Geth.	125	158.20
" Berean	400	264.47
" Bethany Rawson	75	12.50
" Chinese	200	200.00
" Christian Fellowship	300	358.57
" Colonial	400	428.32
" Eagle Rock	1344	1359.80
" Finnish	36	36.00
" First	...	5539.78
" Garvanza	963	594.56
" Hollywood	2500	2472.98
" Hyde Park	240	240.00
" Imm. Arm.	25	...
" Imm. of Graham	80	80.00
" Lincoln Memorial	600-S	447.50
" Masis	100	105.00
" Messiah	900-S	257.05
" Mt. Hollywood	2000	2081.00
" North Hollywood	295	210.00
" Park	150	246.75
" Pilgrim	1000	803.00
" Plymouth	3000	3123.32
" Providence	30-S	...
" Schaefle Memorial	500	313.00
" Union	120	145.00
" United	200	200.00
" Western Knoll	1500	1570.54
" Westwood Hills	1600	1600.00
" Woodland Hills	100	100.00
Manhattan Beach	1350	1611.77
Maricopa	300	300.00
Mentone	50	89.42
Mojave	500	554.50
Montebello Japanese	40	40.00
National City	600	40.60
Nogales Trinity	275	330.00
Norwalk Bethany	250	132.35
Oildale	300	150.23
Ontario	3725	3784.00
Pacoima	60	60.00
Panama	250	168.38
Pasadena Arm. Cil.	200	200.00
" First	10,170	7540.51
" Lake Ave.	1159	1159.00
" Neighborhood	765	800.00
" Pilgrim	75	115.00
Paso Robles	600	982.70
Perris	450	505.00
Phoenix Encanto	465	655.82
" First	2100	2553.00
" Neighborhood	700	381.96
" Union	110	90.00
Pomona Pilgrim	4300	2950.00
" Mexican	187	231.23
Poway	...	105.05
Prescott	1500	1375.00
Ramona	150	480.00
Redlands	3800	3721.60
Rialto	178	178.55
Riverside	2100	2100.00
Riverside Japanese	78	83.00
San Bernardino	4036	3107.91
San Diego Chinese	60-S	30.00
" First	1000	1748.80
" Japanese	50	50.00
" Kensington	1200	1311.64
" La Mesa Heights	60	60.00
" Logan Heights	315	315.00
" Mission Hills	3700	3774.56
" Paradise Hills	200	200.00
" Plymouth	120	125.00
San Dimas	750	750.00
San Marino	400	651.75
San Mateo	10-S	...
Santa Ana First	1500	1630.19
Santa Barbara	1955	1937.63
" Japanese	15	20.00
Santa Maria Japanese	30	30.00
Santa Rita	300	423.23
San Ysidro	60	35.00
Saticoy	500	677.56
Seeley	30-S	...
Shafter	500	592.93
Sierra Madre	1500	1468.24
So. Pasadena Oneonta	2112	3243.00
Tehachapi	175	182.50
Tempe	1500	1686.78
Tombstone	300	313.75
Tucson	1559	2199.61
Ventura	1070-S	845.41
Vista	1000	1060.84
Wasco	500	1040.08
Whittier	4429	4449.00
Willowbrook	150	150.00

S — *Suggested Goal*

DEPARTMENT OF SOCIAL ACTION

Social Action Institutes

The Department of Social Action has planned a series of institutes to be held in or near Los Angeles:

January, "How Provide Adequate Housing?"

February, "What Are Fair Employment Practices?"

March, "Are the American Friends' Proposals on Russian-United States Relations Workable?"

April, "What Kind of Economic Security Do We Want?"

May, "How Responsible Is the Church for the Workers' Welfare?"

June, "What Is the Christian Alternative to War?"

Different churches will be hosts and outstanding leaders in each field will be presented. Full publicity will be sent our churches and all are invited. For further information call REpublic 0236 or write the Conference office.

"The Bridge"

The first issue of THE BRIDGE, the regular monthly newsletter of the Department, was published in January. Individuals and churches are invited to send in news about their programs or conditions in their communities for use in THE BRIDGE.

Book Reviews

The Department also publishes a review of a popular book each month. The first was MacIver's "The More Perfect Union," reviewed by Miss Lily Haass. Jones' "Epistle to White Christians" will be reviewed by the Rev. Allan A. Hunter. Those who wish to share with others their experiences through reading are cordially invited to send in a review of some book dealing with social action, not longer than two type-written, single-spaced pages.

Reading Recommendations

"If Your Next Neighbors Are Negroes" (pamphlet, 25c each).

"UNESCO in Focus" (Public Affairs pamphlet).

"Passport to Freedom" (DP's, free).

"The American Legion Exposure of Hate Groups" (Remarks by Congressman Sidney Yates, free).

— GEORGE L. THOMAS, *Director*

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PILGRIM PRESS SERVICE

3125 W. Adams Blvd.,
Los Angeles 18, Cal.
Mrs. Ruth M. Berry, Director

Books for the Lenten Season

The Atoning Life — Nash (Presiding Bishop's Book for Lent)	1.00
Jesus the Son of Man — Duncan	3.50
Cost of Discipleship — Bonhoeffer	2.50
One Man's Testimony — Goodall	1.80
And the Third Day — Grierson	3.50
The Higher Happiness — Sockman	2.00
Signs of Hope — Trueblood	1.00
The Sin of Our Age — Davies	2.00
What Are You Living For — Bonnell	3.00
Personalities in Social Reform — Oxnam	2.00
Renewing the Mind — Hazelton	2.50
Spiritual Energies in Daily Life — Jones	2.50
The Apostolic Fathers — Goodspeed	5.00
Introduction to a Devout Life — de Sales	3.00

Pastor's Training Class Materials

We Believe	.03
The Christian's Commitment	.15
My Church	.75

Devotional Materials

Fellowship of Prayer	.04
Daily Devotions	.10
Lenten Devotions for Young People	.05

Order now: Holy Week and Easter offering envelopes and calendars; also certificates: baptismal, membership, wedding.

NEWS OF THE CHURCHES

Chula Vista, the Rev. A. Ray Petty, minister, received thirty new members on January 1. Two new church committees: A Committee on Social Action and a Christian Home and Family Committee to cultivate family-church relationships.

National City. The Rev. and Mrs. Chas. L. Knight, formerly of Oneonta Church, South Pasadena, began their ministry here on January 1.

San Diego, First had as guest speaker on Dec. 16 Lucius C. Porter, for forty years professor of philosophy in Yenching University, China. The Rev. Walter H. Stark, minister.

San Diego, Kensington in December made the final payment to the Church Building Society on a $10,000 loan secured on Feb. 1, 1947. The Rev. Lester E. Bond received 106 new members into the church during 1949.

San Diego, Logan Heights. The Rev. Peter A. Lee, formerly the minister of the Chinese Church and now teaching in the public schools, became associate of the Rev. E. M. Shavers on Oct. 23. A recognition service will be held on March 5.

San Diego, Mission Hills. Supt. Nelson C. Dreier addressed the Men's Club on Dec. 14. The church entertained a Laymen's Stewardship meeting on Jan. 19, with Supt. Dreier, Pres. Wm. C. Jones and the Rev. Thos. K. Thompson, of New York, as speakers. The Rev. J. C. Wiley, minister.

San Diego, Paradise Hills, the Rev. Dennis J. Bennett, minister, holds a service at 8:45 A.M., known as "The Work Clothes Service."

San Diego, Plymouth, the Rev. John J. Barbour, minister, will entertain the spring meeting of the San Diego Association on Sunday, February 26.

ARIZONA ASSOCIATION

Phoenix Encanto has a new altar in the chapel and a similar one of smaller size in the Junior and Intermediate Department. Materials were furnished by the Singles and Doubles. Hans Hansen contributed the labor. The Rev. Waldo S. Richards, minister.

Phoenix, First. The Rev. Fredrick A. Barnhill and family expected to move into the newly built parsonage the middle of January.

Phoenix Union, following the morning service on Feb. 19, at which Supt. Nelson C. Dreier was the guest preacher, held a family dinner after church and discussed the Every Member Canvass. The Rev. A. B. Bell, minister.

Yavapai Cooperative Parish. Dr. Eddy Asirvatham, former head of the Political Science Department of the University of Madras, India, now serving as professor of Missions and Christian International Relations at Boston University, spoke twice in the Prescott Church January 12 . . . Special Christmas services were held in Chino, Crown King, Humboldt, Mayer and Prescott. The Rev. C. Franklin Parker, minister.

KERN ASSOCIATION

Bakersfield. The Rev. and Mrs. John S. Whiteneck were hosts to the Kern Association ministers and their families on January 23. Business and recreation were followed by a potluck supper.

Maricopa. Supt. Nelson C. Dreier showed pictures and spoke on his European trip on November 27 . . . The Rev. Thos. W. Barbour, who served the church ten years, and his daughter and granddaughter were guests of the church at the morning

service and a church dinner on October 30. The Rev. Sherwood Daily, minister.

LOS ANGELES ASSOCIATION

Atascadero. The Rev. Ralph Veit received twenty-six new members on December 4. Because of the church's geographical location it may transfer its membership from Los Angeles Association to Kern Association.

Brea Church received much favorable publicity for its outdoor Christmas display, the work of Mrs. Frank Bath, assisted by men of the church. The Rev. G. B. Gusmundsson, minister.

Burbank. Supt. Nelson C. Dreier was guest preacher on December 4 and baptized Deborah Jane Felkley, daughter of the Rev. and Mrs. Arthur W. Felkley.

Claremont. The Rev. Clarence A. Neff, associate minister, reports 109 new members were received into the church in 1949 . . . The Rev. Harold E. Jones of Worcester, Mass., was to become pastor of the church on Feb. 3.

The Glendale Church brought happiness to fifteen families with gifts of food, clothing and toys at Christmastime. The Rev. Jesse F. Perrin, minister.

Laguna Beach. Benjamin Molnar, who with his family was brought to this country by Pasadena First Church, was the guest speaker at the Women's Association on January 10. The Rev. Philip E. Gregory, minister.

Long Beach, Bay Shore. In addition to two morning services and the Young Adult Church on Sunday evenings, a second evening service at 7:30 has been initiated for the convenience of those unable to attend on Sunday mornings because of limited capacity . . . Seventy-six united with the church in 1949 . . . Work is going forward on the new sanctuary on a "pay-as-you-go" basis. The Rev. Milton G. Gabrielson, minister.

First, Long Beach

Long Beach First. The Rev. Stuart L. Anderson, minister, received over two hundred members into the church in 1949, its present active membership being 2,297 . . . The sum of $19,671.04 was given to the benevolence and missionary interests of the denomination, $10,000 of this amount being designated for a new church, Los Altos United Church.

Long Beach Los Altos United Church received its first group of members into the church-to-be on February 5. On February 8 a recognition dinner for these members was held and a social evening followed. The Rev. Murray T. McNeil, Jr., is the minister of this new church.

Berean Church, L. A. A house was recently willed to the church by one of its members, Mr. Harry Holloway. The Rev. Reynold Weinbrenner is the minister.

Church of Christian Fellowship, L. A. On Dec. 18 George D. Jenkins, Conference Minister of Christian Education, met with a group of the church young people and organized a Pilgrim Fellowship, with Nira Hardon as president. Several attended the P. F. midwinter meeting at Claremont. The Rev. Harold M. Kingsley, minister.

Colonial Church, L. A. A formal service of recognition for the Rev. E.

Walter Smith, minister, was held on December 4. Participating in the service were the Rev. Gordon J. Baker, Supt. Nelson C. Dreier, the Rev. Geo. D. Jenkins, the Rev. Norman W. Taylor, the Rev. Lawrence J. Weinert, the Rev. Paul W. Yinger, and the Rev. Donald H. Ostrander. Mr. Smith preached the sermon. A reception was held following the service . . . Fourteen new members were received into the church on January 1. The new pastorate has begun most auspiciously.

First Church, L. A. January 8 marked the climax of a week of recognition services for the Rev. James W. Fifield, Jr., on the fifteenth anniversary of the beginning of his pastorate in 1935. The membership has grown from 1,875 to 4,400. An indebtedness of $701,200 was liquidated in 1942. The operating budget has increased from $42,000 to $250,000 a year . . . Mrs. Celena A. Baxter joined the staff on January 3 as Director of Social Welfare Activities.

Hyde Park, L. A. The Officers of the church were formally installed in office on Sunday, January 8, by the Rev. H. W. Hodgens.

Hollywood Church was host to a social action institute on January 29, to an area Unmarried Young Adult workshop on Feb. 10, and to the Los Angeles association on February 28. The Rev. Walter A. Mueller, minister.

Lincoln Memorial, L. A., observed its thirty-eighth anniversary with special programs each evening during the week of February 12 to 19 . . . On January 22 the first organized Every Member Canvass in years was undertaken. The Rev. Lloyd E. Galloway, minister.

Masis Armenian, L. A., has resettled a DP family from Germany and has done much to make the transition a happy one. The Rev. P. S. Levonian, minister.

Pilgrim, L. A. Despite a heavy rain, more than one hundred families attended the annual Christmas tea at the home of the Rev. and Mrs. C. Fred Hutslar, Jr. . . . Miss Jeffrey E. Martin, a returned missionary from Turkey, spoke at a fellowship dinner in January . . . Mrs. Bertha C. Ryan has given the church a set of chimes . . . The church received a new coat of paint in December.

Plymouth, L. A. The new two-story educational unit, to cost $35,000, was begun in January and should be completed in four months. Mesa Hall will also be enlarged and remodelled. The Rev. James H. More, minister.

Western Knoll, L. A. Forty-three new members were received into the church in 1949 by the Rev. Geo. W. Haskell, twelve of them on December 4.

Woodland Hills, L. A. On December 22 a fire of undetermined origin destroyed the barracks building which housed the church activities for the first year and a half of its history. All Boy Scout equipment and some of the supplies belonging to the Women's Fellowship were lost. Fortunately, the new first unit is now in use. The Rev. M. H. Harter, minister.

Pacoima Community Church observed its twenty-fifth anniversary on Dec. 11, with Supt. Dreier as the guest preacher. A parish dinner followed the morning service. Ninety-seven new members were received into the church in 1949 by Culver H. Nelson, minister, a wonderful record!

Pasadena First. Since his return from Europe the Rev. Peter J. Jansen, associate minister, has been speaking widely on Displaced Persons and conditions in Europe. The Rev. Raymond A. Waser, minister.

Pomona Pilgrim's response to the Rev. Wm. D. Pratt is seen in a substantial increase in church attendance . . . Richard Batchelder is the new coun-

selor for the Pilgrim Fellowship . . . "Pilgrim's Progress," the church's weekly news folder, has appeared in a newspaper format, providing more church news, and will come out every two weeks.

San Dimas Community received 34 new members in 1949, now making a resident membership of 259. The Rev. Francis C. Ellis made 1,008 pastoral calls last year, one reason for the church's growth in members and in service.

San Marino. On January 8 occurred the dedication of the new Kathryn Anne Fiscus memorial baptismal font. This with its silver baptismal bowl was presented to the church as the gift of children, members and friends of the San Marino Church. "Kathy," as she was affectionately called, was the daughter of Mr. and Mrs. David H. Fiscus, charter members of the church, and was a member of the Sunday School at the time of her tragic death in an abandoned well . . . Recent gifts were $200 for the development of a recreational area and $300 to be used for chancel furnishings. The Rev. Bertrand R. Crist, minister.

Sierra Madre laymen had as their guest speaker on January 10 the Rev. Peter J. Jansen of Pasadena First who told of his experiences in Europe last summer. The Rev. Carl E. Smith, minister.

South Pasadena, Oneonta. The Rev. Allan Easton, of Peiping, was guest preacher on January 15 . . . The church has provided a lectern for the rehabilitated Plymouth Church, Plymouth, England . . . Several of the 118 young people from Oneonta Church who are enrolled in colleges and universities from coast to coast participated in the College Sunday services on January 1. The church has sold its present church building to the Latter Day Saints. The Rev. Henry David Gray, minister.

Plymouth Church, Whittier, was host to an area stewardship meeting on January 17, attended by 150, addressed by Supt. Dreier, Pres. Wm. C. Jones and the Rev. T. K. Thompson, New York. The Rev. Robt. W. Inglis, minister.

NEW MEXICO-EL PASO ASSOCIATION

Albuquerque First received sixty-one new members last year. Church attendances show a marked increase and the annual budget totals $18,300. The Rev. Clarence E. Parr, minister.

El Paso Pilgrim. Clifford J. Holmes, registrar of the association, attended the meeting of the six association moderators and registrars at the Conference office January 18. The Rev. C. G. Manker, minister.

El Paso Valley, the Rev. Winthrop M. Mager, minister, profited from the visit in January of Geo. D. Jenkins and Miss Lois V. Hamer, of the Conference Christian Education staff.

Hurley. The Rev. Lewis Presnall attended Ministers' Week at Chicago Theological Seminary January 30 to February 3.

Santa Rita. In the December issue it was stated that the young people had contributed $40 toward the Camp Thunderbird deficit. This should have been $140! The Rev. Harold E. Johnson, minister.

SAN BERNARDINO ASSOCIATION

Etiwanda. On January 15 the Rev. L. L. Wirt preached at Claremont Manor, a home for 180 elderly people, his choir providing the music. After the service the choir and Pilgrim Fellowship enjoyed supper and a pleasant evening at Dr. Wirt's home in Pilgrim Place.

Ontario, Bethel. Dr. Ernest Ligon, of Schenectady, New York, founder and director of the Ligon Plan character

school, visited Ontario on Feb. 19 . . . One hundred and one new members were received into the church in 1949 by the Rev. Donald W. Head, minister.

Redlands First. The Rev. James A. Peterson of Manhattan Beach was the Congregational guest leader for the interdenominational National Christian Teaching Mission February 19-25. The Rev. Ralph C. Waddell, acting minister.

Riverside. The Rev. Paul W. Yinger, minister, and a group of young people broadcast a program, "Youth Looks at the World," each Sunday at 12:30 P.M. over KTRO . . . The speaker at the parish dinner on January 11 was the Rev. E. Walter Smith of Colonial Church, Los Angeles, formerly a missionary in China.

San Bernardino. The church was host to a Laymen's Stewardship Institute on January 20. Speakers were Pres. Wm. C. Jones, Supt. Dreier and the Rev. Wm. D. Pratt . . . Other churches might well emulate the example of the San Bernardino Church which provides a year's subscription to *The Pilgrim Frontier* to all those who make pledges to the benevolence program of the church. The Rev. Arnold Allan Brown, minister.

PILGRIM FRONTIER

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Sample copies sent on request.

Join the Honor Roll of churches which subscribe for officers, new members, or homes in the parish.

ANNUAL MEETING

(Continued from page 21)

fellowship in training in Pilgrim Fellowship work. A training conference will be held in Pasadena on April 21 and 22.

PILGRIM FELLOWSHIP CLOTHING DRIVE

All churches of the Conference are urged to cooperate with their Pilgrim Fellowships in a big clothing drive to be held February 24 to 27. This is one of the Social Action projects. Clothing is badly needed in many areas of the world and all that is contributed to this drive will be forwarded through Church World Service.

ANNUAL STUDENT MIDWINTER CAMP

The annual student midwinter camp will be held at Pilgrim Pines beginning with supper on Friday night, February 17, and ending with dinner Sunday noon, February 19. Dr. Arthur C. McGiffert, president of Chicago Theological Seminary, will be the special leader. Total cost for the conference, $6.00. Students from all campuses in the area as well as members of our college-age church-connected groups are invited and urged to attend.

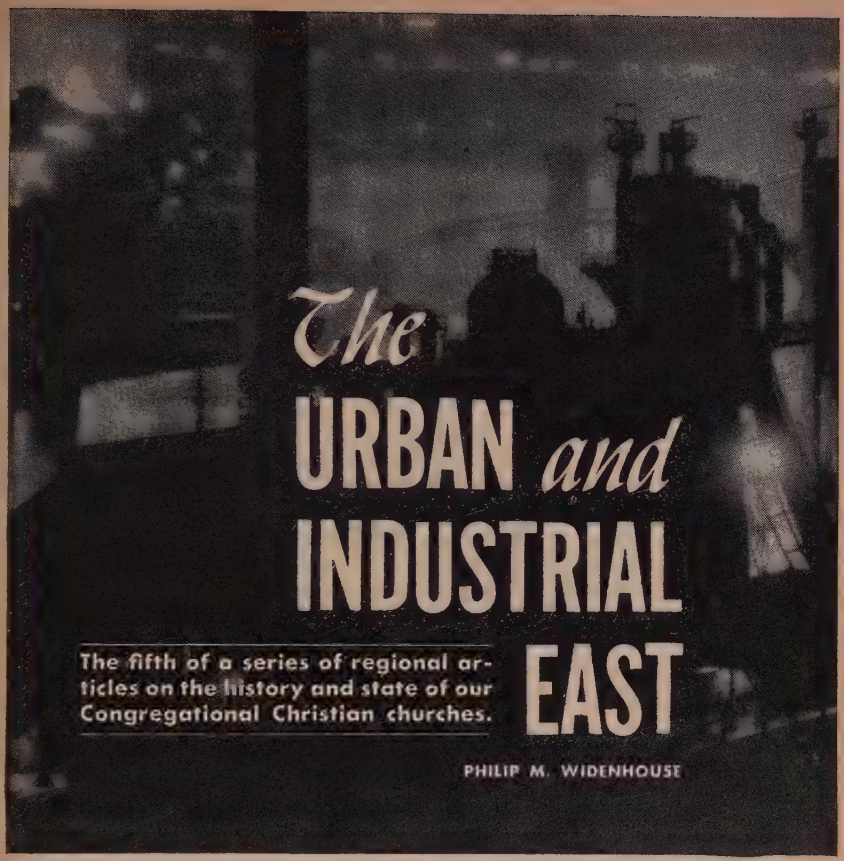
AMONG THE CONFERENCE YOUNG ADULTS

The Young Adult Commission, the Rev. Walter A. Mueller, Chairman, has set up six area workshops:

For Unmarried Young Adults, on Feb. 10 at the Hollywood Church.

For Married Couples: Feb. 12, at Santa Ana; Feb. 17, in San Diego; Feb. 26, at Pasadena First; March 3, at First Church, Los Angeles; March 3, in Manhattan Beach.

The programs called for a supper, an address, a panel discussion, and a period of fellowship and recreation.



The URBAN and INDUSTRIAL EAST

The fifth of a series of regional articles on the history and state of our Congregational Christian churches.

PHILIP M. WIDENHOUSE

The Middle Atlantic region: from the capitol of the U.N. to the capitol of the U.S.A.; from the financial to the political center of the nation; from great metropolitan Broadway to the hills of Virginia; from many national origins to one American church: the urban and industrial East represents the Congregational Christian Fellowship at its best.

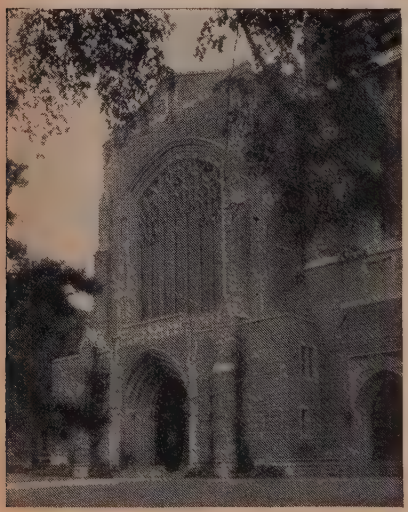
"Nowhere perhaps is the pluralism of the United States more marked than in the Middle Atlantic region. Alongside a sort of supreme composite unity in a dozen urban centers can be found almost everything comprehended in the modern industrial technological trend of America," write Odum and Moore in *American Regionalism.*

Pittsburgh — "Its scope and its outlook are national; its financial interests are at least country-wide; and the forces that control its destinies, basically economic, are forces that move with the large stride of national progress and regression."

Washington, D.C. — "It comprehends all that can be said about the nation."

East Harlem Parish, *above*, is in strong contrast to usual city churches. Congregationalism cooperates with five other denominations here where people worship in "store front" churches.

Each church is almost a single representative of a church situation. *Below*, Montclair, N. J.

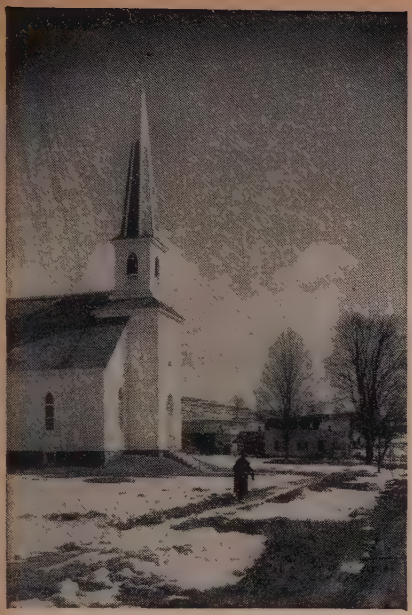


West Virginia—"It is North, East, South and Middle States all in one."

New York City—"It is again 'America.' Here are the great publishing houses, great centers of art, literature, drama, theater. Here strangely enough are the cradles of reform and radicalism, and the bulwarks of conservatism."

In view of all this, our Congregational Christian Middle Atlantic region can well be described as an ecclesiastical melting pot. Integrated into the life of the Conferences — New York, Pennsylvania and the Middle Atlantic — are churches of Armenian, English, Finnish, German, Italian, Negro, Norwegian, Slovakian, Swedish and Welsh backgrounds.

The region is largely urban and metropolitan. The Middle Atlantic Conference, for example, extends



Pennsylvania pioneered in granting religious freedom. *Above,* church in Potterville, Pa.

from suburban New York and New Jersey to Washington, D.C. and its suburbs. The Conference has great churches in Montclair and Glen Ridge, New Jersey, and in Washington, D.C. It has vigorous, rapidly growing churches in such suburban areas as River Edge, N. J., and Silver Springs, Maryland. It has inner city churches in Jersey City and Newark. The Conference is small but with wide variations. Each church is almost a single representative of a type of church situation. The Conference thus provides an excellent testing ground for experimentation on the frontiers of church life.

Silver Spring represents an experiment in church extension in a high potential field. Mt. Pleasant Church in Washington, D.C., is an experiment in planning a city-wide strategy for the denomination involving a relocation. First Church in Washington, D.C., represents the downtown church in a metropolitan situation.

The New York Conference ranges from rural and village churches of only five members to Flatbush Tompkins with over 3,800. In the New York Conference, problems come *en masse*. In Brooklyn, great population shifts of the last quarter century have played havoc with Congregational Christian church membership. Great churches have ceased to be or have been perpetuated by merger with other churches.

In Manhattan, along brilliantly lighted Broadway, stands Broadway Tabernacle as a symbol of Congregationalism. In contrast to the Tabernacle is East Harlem Parish, where Congregationalism and five other denominations are represented by "store front" churches. Throughout the state of New York, Congrega-

The Middle Atlantic region is largely urban. *Right,* Westmoreland Church, Washington, D.C.

tionalism is represented in cities, towns, villages and open country.

Our Pennsylvania Conference has greater variation in national backgrounds. "Twenty years after the first settlement by English Quakers nearly one-half of the population was German. Over one-half of the Ulster Scots who came to the United States settled in Pennsylvania. Pennsylvania was the only colony except Maryland that tolerated the Roman Catholics. Thus, with all phases of the Christian religion, and all branches of the Teutonic and Celtic races, Pennsylvania set the original type to which all America has conformed; that of race inter-mixture on the basis of religious and political equality.

The early settlers of the "Keystone State" knew little about our Congregational or Christian churches, and our denominational growth has not been large. Our *Year Book* lists 112 churches in the Pennsylvania Conference. Total membership is approximately 20,000. Individual church memberships run all the way from West Spring Creek, with twenty, to the Smithfield Church of Pittsburgh with 1017 members.

In New York City, along brilliantly lighted Broadway, is historic Broadway Tabernacle.

The Capitol, Washington, D. C. — "It comprehends all that can be said about the nation."

The Middle Atlantic region is a small part of the total denomination; yet it has great importance for the missionary program of the Fellowship. The Middle Atlantic Conference's contributions to the apportionment averages more than $1,000 per church. As the radio advertiser would say: "No other leading Conference can say that." The Middle Atlantic Conference, with only seventy-three churches, ranks in the first ten Conferences in apportionment giving.

Mr. Widenhouse is Director of the Office of Interdivisional Coordination of the Board of Home Missions.

LET'S TREAT THE

American Indians

AS PEOPLE

Our Race Relations Department is at work with government and other religious agencies in the interest of the American Indian

GALEN R. WEAVER

We Congregational Christians have had a noble succession of missionaries who have taught and befriended the Indians. Our record runs back to 1817 when work was begun near the Tennessee River among the Cherokee Nation under the auspices of the American Board for Foreign Missions, then only seven years old.

In 1825, Samuel A. Worcester reached the Cherokee people in Georgia. It was this stalwart Congregational missionary who fought valiantly for Cherokee rights against those in and out of government who were determined to dispossess these aboriginal owners of the land from their prosperous farms and homes. Worcester went to prison for his persistency.

TRAIL OF TEARS

The Cherokee Nation was driven, by armed United States troops, over the Trail of Tears to what is now Oklahoma. The very government whose duty it was, under solemn treaties, to protect them perpetrated this great injustice which is so very like the forcible removals of whole populations that were carried on in Europe during past decades.

Samuel and Gideon Pond went out to the Dakota (Sioux) Indians from their Connecticut homes about 1834. They settled down in the vicinity of what is now Minneapolis. Organization of that general area as a Territory was still fifteen years off and statehood would not come for twenty-four years.

The famous Riggs family, for three generations, preached and taught among the Dakotas and founded a permanent Christian community which persists to this day. The Annual Joint Camp Meeting of the Dakota Congregational Association and the Dakota Presbytery is still the high point of the year.

Dr. and Mrs. C. L. Hall went out to Fort Berthold from Broadway Tabernacle, New York, as a young married couple. They gave long years of service to the people of the three affiliated tribes — Gros Ventre, Arikara and Mandan — whom they found camped on the Missouri River in West Central North Dakota. The remnants of these once numerous people were dejected and miserable. The Halls founded a school and did a great work of evangelization and education that elevated the life of the

1901 there were fifty-three Indian preachers and teachers. The peak of adult church membership was reached in 1906.

At the present time our Congregational Christian Indian work is confined to Ft. Berthold and to the Dakota Association under the South Dakota Congregational Christian Conference. Included are a number of churches in southern North Dakota and two in Nebraska.

BEFORE AND AFTER

Chippewa child is shown *left* at the beginning of sulfanilamide treatment for trachoma — dreaded eye-disease which can cause blindness — and *below*, after two weeks' treatment.

people and has done much to prepare them for full participation in American society. Mr. and Mrs. Harold Case became understudies to the Halls some twenty-eight years ago and they succeeded Dr. and Mrs. Hall in the leadership of our work there.

In 1895 forty-five missionaries and teachers were employed in five states. Later, work was also carried on for a time in Washington Territory and California. For a period beginning in 1890 Congregational missionary efforts were going on in Alaska. In

During this century and a third our missionaries have experienced many vicissitudes and crises in our relations with the Indians:

The dispossession and forced march of the Cherokees; the horrible massacre of Sioux people by U. S. soldiers at Wounded Knee in what is now Pine Ridge Reservation in South Dakota; the steadily advancing westward "invasion" of Indian lands by white prospectors and settlers; the "new policy" of President Grant in 1868, to clean up the corruption and inefficiency in the Indian Service; the rationing of food and clothing on the theory that "it is cheaper to feed than to fight wild Indians."

ALLOTMENT OF LANDS

In addition, there was the allotment of lands to individual Indians after 1887 with the result that the greater part of the then remaining Indian land was lost to white purchasers who could appreciate the value of it; the "new" Indian policy announced in 1917 and ended in 1921; granting of citizenship to all Indians not yet registered as such in 1924; the set-back to programs and the very serious loss of personnel in the war and post-war years — 1918-1929 and again in 1941-1948, due to demands from industry and other governmental services and also to deep cuts in appropriations; the new policy of Commissioner Collier, during President Franklin D. Roosevelt's administration, to the present program of the Department of Interior and its Bureau of Indian Affairs.

What is the present program of our government? In one sentence it is to provide the step by step means for the voluntary acculturation of the largest possible number of the approximately 400,000 American Indians and natives of Alaska.

Quite understandably the older full-blooded Indians will not be able to adapt themselves to the new ways in any full or satisfying way. But there is no reason to believe that the others cannot be integrated into American life if proper opportunities for training and adjustment are made available. The ultimate objective is the passing away of the reservation system, as such, though not necessarily involving giving up tribal ownership of lands if the Indians choose to continue cooperative control and use.

Many Indians will move off the reservations permanently and ought to do so because the land base is wholly inadequate to support so large a population in health and decency.

True it is that 60,000 Indian families own a total of 56,000,000 acres of land — about 40,000,000 of which is tribally held — or an average family holding of 930 acres. If the great bulk of this land were located in a region of even moderate rainfall, 930 acres per family would be a sufficient economic unit. However, more than 13,000,000 acres are located where ten inches or less of rain falls annually. In such regions, as on the Papago Reservation of Arizona, it requires more than 250 acres to provide year long feed for one head of cattle. Actually the Indians have only 3,000,000 acres classifiable as farm-crop land and of this amount approximately one half is irrigable.

GOVERNMENT'S PROGRAM

A part of the government's program, on paper, is the maximum conservation of soil and water and the utmost possible development of the natural resources on each of the ninety or more reservations. Reservation-by-reservation programs are being developed by cooperative action of Indian Bureau personnel and the Tribal Councils, but the implementation of these plans will require large capital improvement expenditures and a very considerable expansion of the

We should do all we can to help the Indians become integrated into the benefits and responsibilities of American citizens. *Above,* typical meal of fried bread and coffee. *Below,* Indian girl models dress made in school.

funds available for loan funds at low interest to Indians for the purchase of cattle to start herds, for farm implements, and other enterprises.

The record of repayment on millions of dollars already loaned to Indians is phenomenally good as the losses are reported to be only one half of one per cent. This must be an all time record of collections involving so large a number of loans.

A many-sided, scientifically sound and democratically managed program must be set in motion. It must simultaneously attack the problems of ill health, illiteracy, and economic and human rehabilitation. It must include training in citizenship and vocational skills and placement in employment opportunities, and also education of

the non-Indian public — ourselves — as to the capabilities and possible contributions of the Indian people.

Our missionaries and our Congregational Christian church members should view the Indian problem in its long-range perspective, and we are throwing the weight of our influence in the direction of a broad-gauge policy in which government, institutions of research, educational institutions and voluntary agencies of all sorts are working out with the Indians themselves a solution to the Indian problem that will result in their full voluntary integration into the benefits and responsibilities of membership in the American community.

Mr. Weaver is Specialist in Religion and Race in the Race Relations Department of our American Missionary Association Division, and Race Relations Secretary of our Council for Social Action.

Illustrations in this article are by courtesy of U.S. Indian Service, Department of Race Relations, and Milton Snow.

Illiteracy is one of the biggest handicaps Indians face. Majority of them can neither read nor write. Missionaries are biggest hope for a literate future. *Left,* missionary makes home in trailer. *Below,* she brings miracle of the written word to an Indian "shut-in," crippled with tuberculosis of the bone.

VIGNETTES OF TRAGEDY

Children of the world appeal to you for love and understanding

STANLEY I. STUBER

Dr. Teofilo Santi gazed at 200 scantily clad, wiry-limbed waifs throwing sand on the exclusive beach at Piano di Sorrento. "How ironical," he mused. "This resort was once enjoyed by wealthy and well-to-do citizens. Now these children from the caves and bombed-out barracks of Naples can run and throw sand. Thank God, they can throw sand . . ."

Dr. Santi was right. It is very important that children should be able to throw sand. For when ordinary taken-for-granted things, like throwing sand, are missing, faith and hope also disappear.

American Christians will have a chance to renew their faith in Christian progress on March 12 when nineteen major denominations unite in the *One Great Hour of Sharing*, a concerted campaign for overseas relief and reconstruction.

Dr. Santi's children can throw sand at Sorrento precisely because the Congregational Christian Service Committee helped him start a neighborhood center near Naples where 500 adults and the 200 youngsters live and prepare to start life anew. The children's vacation at the beach was made possible by Naples city officials and the Italian government. Food and clothing from Church World Service helped them survive a bitter winter.

Perhaps one of the luckiest kids on that beach is Giovanni, who eagerly does odd jobs for Dr. Santi because he doesn't want to go begging in the streets at his father's command. He ran away from home to escape this humiliating chore. Giovanni's dad is one of Southern Italy's army of the unemployed that includes at least two-thirds of all the men.

In the village of Piazza Nazionale, where Giovanni grew up, there is no industry to use the services of able-bodied workers, and this is why little boys are sent out to beg. Throwing sand, to Giovanni, means freedom from begging for something to eat.

II

Along a muddy, rubble-strewn "Main Street" in a village of Northern Greece, John Thomas, fresh from business school, stops his jeep to ask twelve-year-old Aglaia, "Where's the mayor's office?" "Then Ecky (we have none)," is the answer. "Where's the school teacher?" "Then Ecky." "Your school?" "Then Ecky." All this as if she were saying, "Turn left and go three blocks."

Aglaia has forgotten about school during her two years in a refugee camp. Sitting in a tent and waiting for government rations and hot meals from a church feeding center made the ordinary world seem "far away and long ago." Her father once went

to work every day and the mayor had come often to her home. But now — back in her family's village — she and her parents are looking for food — for anything to keep them alive until they can plant crops and get started again.

John Thomas drives away in his jeep wondering, "When will that girl go skipping rope down that street instead of wandering around aimlessly?"

Our Service Committee enables Dr. Santi, *above*, to give children medical aid.

III

In an improvised tent-shelter on the borders of Jordan and Lebanon, little Aneeseh, aged twelve, sits leaning against a pole studying her English lesson. She is just beginning to understand the language that her teacher speaks, along with the Arabic which she had started when her country, Palestine, became enveloped in civil war. She, like millions of other children displaced in the Holy Land strife, have not seen the inside of a school for two years. As she holds her reader, her eyes become dreamy and in her mind she plays again the "drop-the-handkerchief" game her teacher taught the class this morning. Her tent has no floor and the wind blows in freely, but that game was fun.

IV

At a desk in a first-class business school in Orange, N. J., Inga works hard to learn Gregg shorthand. She has almost forgotten the drudgery of serving in the restaurant at Inns-

bruck, in the French zone of Germany, and can hardly remember the months of preliberation slave labor. Of course, she will never see her two brothers again, nor her fiancé who never came back after he had been drafted into the German Army.

Inga lives now among young women who go to the city once in a while to see plays, who have warm, informal parties in their homes, who laugh and sing. It is good to laugh and sing again, as she did in Estonia.

She is also grateful to the Congregational Christian Middle Atlantic Conference for bringing her to the United States, so that she's no longer a "DP" but a working girl living normally among normal people. She wonders sometimes what would have happened if, when she couldn't do the work that she was supposed to do in

Soap is a rare luxury to this Greek child, *right*. In Palestine, too, life has many hardships for Arabs, *below*, displaced by war.

the Congregational Christian Conference office, the church had simply let her shift for herself. She might not have learned shorthand, and perhaps she would not have met so many happy people.

V

Giovanni, Aglaia, Aneeseh, and Inga have seen things that children and young girls should never see. They have missed the "little things" that make life worth living: throwing sand, skipping rope, playing drop-the-handkerchief, laughing and singing with happy people.

These same priceless gifts can come to children and young people around the world through an unselfish Christian love and devotion expressed in tangible form. During the week preceding March 12, the culmination of *One Great Hour of Sharing* national network broadcasts and six fifteen-minute radio transcriptions over local stations will bring voices from China, Palestine, Germany, Japan, and India appealing for these precious gifts.

The answer given on that Lenten morning will decide whether scores of Giovannis will be able to throw sand at Sorrento instead of begging in the streets; whether many Aglaias will again skip rope instead of wander aimlessly through mud and rubble; whether more Aneesehs will have the "lift" that a simple game can give; and whether thousands of Ingas will laugh and sing with happy people, rather than wander in a strange land where so many others have no homes.

Dr. Stuber is the Director of Promotion of Church World Service.

Illustrations are by courtesy of Church World Service and Religious News Service.

Children around the world will have a more normal childhood because of your unselfish gifts to our Service Committee. Above, *right*, food for China; *right*, DP's in Germany.

New Executive Secretary of the

SERVICE COMMITTEE

Emerson G. Hangen

The Reverend Earle H. Ballou, D.D. has accepted appointment as the new Executive Secretary of the Congregational Christian Service Committee. This post became vacant at the end of 1949 when the Reverend Edgar H. S. Chandler resigned to become Director of Field Operations of the Department of Interchurch Aid and Services for Refugees under the World Council of Churches.

Dr. Ballou is an internationally known Christian leader. For about thirty years he served in our North China Mission, and for the major part of this time was the executive head of the mission. During the past year, he has been Acting Secretary for China of the American Board for Foreign Missions, with headquarters in Boston.

Dr. Ballou has also had wide experience in the ecumenical field. He served for a time as secretary of the National Christian Council of China, an interdenominational organization of the Chinese churches similar to the Federal Council of Churches of Christ in America. He attended the International Missionary Council meeting in Madras, India, in 1938, as a member and the business manager of the Chinese delegation to that important conference.

During the war, Dr. Ballou was interned by the Japanese for twenty-one months. He returned to this country on the second trip of the *Gripsholm*. He worked in New York for two years as Executive Secretary of the United Board for Christian Colleges in China.

Dr. Ballou is exceptionally well qualified by training and experience for the executive direction of the Service Committee. His wide administrative experience, combined with his ecumenical interests, make him an outstanding choice for this position of leadership in a most significant area of service. He began his new work soon after the beginning of this year, with headquarters at the International Service Center, 110 East 29th Street, New York City.

The Rev. Earl H. Ballou, D.D.

Mr. Hangen is the Chairman of the Board of Directors of the Congregational Christian Service Committee.

An Invitation to NORTHFIELD

A summer conference for church women that provides courage and rekindled hope.

CAROLYN WELLES ELLIS

It began in New York City fifty years ago! The occasion was the Ecumenical Missionary Conference. The time was Spring. So, on a certain April afternoon in 1900 the Committee on Woman's Work held a meeting. Miss Abbie B. Childs, secretary of the Congregational Woman's Board of Foreign Missions, proposed a "uniform scheme for all woman's organizations for a systematic study of missions." Discussion followed. Recommendations were made. Then was launched a great movement among the church women of many denominations. The purpose and program called for united mission study.

Many may remember that the title of the first book to be published in 1901 was *Via Christi*. Other publications were sponsored. But it soon became apparent that the mere publishing of study books was not enough. Women must be trained to present these books to the missionary societies. Plans for a summer school soon took shape and in 1904 the Northfield Foreign Missionary Conference was born. Congregational women were enthusiastic supporters from the very start. They were inspired by the leadership of such women as Mrs. W. A. Montgomery and Mrs. N. M. Waterbury, later known as Mrs. Peabody.

The conference grew rapidly in

ach year an ever increasing number of wo-
en go to Northfield Conference. The fac-
ity, above, represents many denominations.
econd from left is Mrs. E. E. McClintock.

numbers. By 1906 the attendance had grown to 254 women representing fourteen denominations. Fifty-four of these were Congregationalists. The Northfield Home Missionary Conference started at this time. What more beautiful and suitable place could be found in all New England than the campus of the Girl's Seminary, founded by Dwight L. Moody, who in his lifetime had encouraged just such summer schools?

YOUNG WOMEN'S CAMP

Each year saw an ever increasing number of women going to Northfield. Among them were many younger women. One of our Congregational leaders, Miss Helen Calder, Associate Secretary of the Woman's Board, saw the potentialities for greater service to these younger women. She wished to adapt the program more closely to their needs. Through her insight and under her leadership Camp Aloha was organized in 1910. Six tents were set up at the foot of Round Top. This was

No one knows how many missionaries found their first inspiration for future missionary service at Northfield Conference. *Right,* Marion Van Horne, director of Youth Camp.

ionaries from many foreign fields, "na
als" from several countries, attend North-
l. Above, Helen Shirk, missionary to Ja-
. Below, Dr. Fay Campbell with students.

one of the earliest denominational camps in New England. Thirty-six Congregational girls went to Camp Aloha the first summer.

The movement was contagious and other denominations followed suit. Camp Kayopha was organized for girls of the Home Missionary Conference. Hundreds attended these summer camps. Many of them are now leaders in our churches or are serving as missionaries at home or abroad. Some are remembered by their stars on the Christian service flag that hangs in Sage Chapel during conference week. Each camp girl who is under appointment by a mission board has her star placed on the flag at a beautiful and moving service of dedication which is held on the last evening of the Conference. Who knows how many missionaries found their first inspiration for such service at Northfield?

There are thirty-nine Congregational Christian stars on this flag, representing, among others, Mary McClure, Carolyn and Margaret Welles, Constance Buell, Dr. Mary Cushman, Ruth Cowles, Mrs. Guy Thelin, Eleanor Wilson, Helen Huntington Smith, Harley Armstrong. Among the Northfield leaders have been our secretaries: Ruth Isabel Seabury, Helen Frances Smith and Pattie Lee Coghill. Berta McClintock is chairman of the Conference for 1949-50.

Summer after summer went by as women and girls kept returning to Northfield. New understanding and new insights developed. In 1933 the two Conferences, Home and Foreign, were united to form one Northfield Missionary Conference. Camps Aloha and Kayopha became Camp Wahkondah. All of the girls' camps of all denominations merged soon after and

are now known as the Girls' Camp of the Northfield Missionary Conference.

Northfield from the beginning has been a successful experiment in interdenominational outlook and achievement. Missionaries, representing many different denominations, coming from many mission fields, conduct classes, speak at assemblies, and by making friends with the women and girls make them acquainted with peoples all around the world. "Nationals," too, are there, colorful personalities, leaders among their own people, women who express devotion and courage in their work for a better world.

MISSION THEMES

Such leaders have drawn thousands of women to Northfield through the years. The program centers around the mission themes of the year and writers of the new books are often on the faculty. Women and girls learn how to use the books, the plays, the maps and films in planning their local programs.

They attend Bible classes and discover the foundations of Christian living. They hear inspiring addresses in the large auditorium. They worship in the beautiful Sage Chapel. They sing in the choir. They browse among the literature tables where materials from all denominations have been gathered together. It is a fascinating place in which to look about and find helps and suggestions for carrying on the work at home.

FELLOWSHIP

In "Conversation Hours" and "Fun Nights" they meet the missionaries and come to know each other in intimate and informal ways. They sit on Round Top as the sun sets beyond the hills across the Connecticut River, uniting in a service of worship and song. And often they remain silently as daylight fades and there is a deep quiet. The only sound is that of birds singing at vespers in the trees above.

Lasting and enriching friendships are formed at Northfield. Here one becomes acquainted with gifted leaders whose lectures and discussions broaden the point of view and enlarge the heart. Here is revealed a plan of life that God himself offers to his children. Who can estimate the power that has poured forth from one week's living at Northfield—power that one woman may bring back to her home church and so enliven its work and guarantee its support! There are no words more fitting than those found in the motto of Camp Wahkondah, expressing in poetic phrase the meaning of Northfield to the women who come with expectation and go away with new courage and rekindled hope.

Lift up your eyes and look;
Look unto the hills and be rested;
Look unto Him and be radiant;
Look unto the fields and be ready!

Mrs. Ellis is a former Congregational Christian missionary. Illustrations by courtesy of Mrs. M. Jaasma.

The 1950 dates for the Northfield Missionary Conference are July 3 to 11. The mission themes are: *The Near East,* and *The Church and The Community.*

Among our leaders will be Gloria Wysner, author of the book on the Near East, George Michaelides from Greece, now president of Schauffler School, the Rev. Frederic Groetsema, Dr. Gilbert LeSourd of the M.E.M. and others.

Write to Mrs. E. E. McClintock, 287 4th Ave., New York City, for information regarding the Girls' Camp (for those 16 or over) or the Women's Section.

New American Board Appointments

Dorothy P. Cushing

Mr. and Mrs. David Albert Bergmark of Brooklyn, New York, former residents of Massachusetts, have recently been appointed to serve in the Near East as Congregational Christian career missionaries under the American Board for Foreign Missions. They will be stationed in Turkey at Istanbul, where Mr. Bergmark will take over the post of Treasurer and Business Agent for the entire American Board Near East Mission.

Mrs. David Albert Bergmark

Mr. Bergmark was born in Southbridge, Mass., the son of Mr. and Mrs. George H. Bergmark, now of Alamosa, Colorado. He graduated from the Charlton High School, and from Harvard College in the class of 1934, S. B.

Mrs. Bergmark, the former Janet Eastman, is a daughter of Mr. and Mrs. Jaspar F. Eastman of Charlton, Mass. She was born in Morrisville, New York, and was educated at Charlton High School and at Vassar College in the class of 1937, A. B. Music. She is a member of Phi Beta Kappa.

A World War II veteran, Mr. Bergmark took military training at Quonsett Point, Rhode Island, and served with the U. S. Navy, part of the time in the Bureau of Aeronautics at Washington, D. C. and for a period after the war in the History Writing unit of the Chief of Naval Operations. Prior to the war he was for seven years with the New York Telephone Company in Brooklyn.

Since 1946, Mr. Bergmark has been the Executive Secretary of Plymouth Church of the Pilgrims, in Brooklyn, New York, of which Dr. L. Wendell Fifield is Minister.

The Bergmarks have three children, Julia 8, Pamela 6 and David 2. They hope to sail for Turkey in the early spring.

The American Board also announces the appointment of Mr. E. Carl Thiessen of 14 Mount Ida Street, Newton, Mass., as Associate Treasurer. Mr. Thiessen, who since 1942 has been Comptroller and Assistant

Treasurer of the Atlantic Monthly Co., will begin his new duties on February 1st.

Mr. Thiessen is a graduate of Harvard College, A. B., Cum Laude, Class of 1930, where he majored in history, government and economics. He later took special work in accounting at the Walton School of Accounting and there did advance study in auditing, accounting and business law.

Before joining the business staff of the Atlantic Monthly he was associated with several Boston business concerns including Russell, Berg & Co., Investment Counsel; Boyden, Yardley & Guay, CPA; United Business Service, Boston, and Poor's Publishing Company, Wellesley. From 1941-42 Mr. Thiessen operated his own business as an Investment Consultant, and was a part-time associate of David L. Babson & Co.

Mr. Thiessen is a member of the Eliot Church in Newton, Mass., of which he serves as trustee of the church's invested funds and as a member of the Finance Committee.

E. Carl Thiessen

Christmas Fund Exceeds That of Previous Year

The 1949 Christmas Fund, which is administered by the Ministerial Relief Division of The Board of Home Missions, closed its books with a total of $102,139.68 contributed. This was an advance of a little more than $900 over the similar fund contributed in 1948, and marks the fifth successive year in which the fund has passed the $100,000 level. The total number of gifts received was 6866.

The officers of the Ministerial Relief Division, in the name of our Veterans, wish to express to the membership of our Congregational Christian churches their heartfelt gratitude for this response. Even more than our regular grants, the Christmas Fund assures our ministers of the affection and interest which the denomination as a whole has in their welfare.

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